THE LUTHERAN Witness

Official Organ of the Evangelical Lutheran Synod of Missouri, Ohio and Other States

ST. LOUIS, MISSOURI *January 15, 1946* VOLUME LXV - No. 2

First Fruits of Hawaiian Mission Work

Our frontispiece shows Sunday school children about to participate in the first Children's Christmas Service of Our Redeemer Ev. Lutheran Church of Hawaii, Rev. Adolph R. Meyer, pastor. Besides Caucasian (white) Japanese, Hawaiian, part-Hawaiian, Samoan, and Portuguese children may be seen in the picture.

Sixtieth wedding anniversaries were celebrated with open-house festivities by fellow Lutherans in widely separated areas in November. The Rev. and Mrs. Valentine Hornung, residing with their son at Des Plaines, Ill., and Mr. and Mrs. Wm. J. Wagner of St. John's Lutheran Church, Orange, Calif., were the two couples whom the Lord has so signally blessed with long life.

"The *Sunday School Chronicle* of London says that a group of young people in England discussed the topic: 'Are Creeds Really Necessary?' It was decided 'that creeds, far from being dull, academic statements divorced from real life, were hammered out by men and women struggling to preserve their beliefs from the distortions of their enemies and opponents.'"

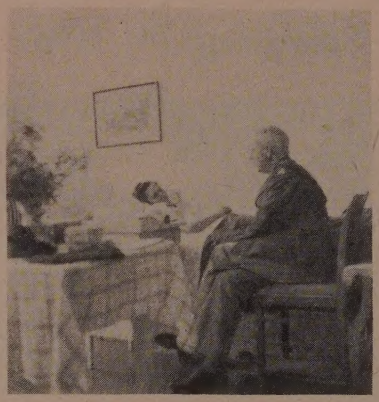
The Watchman-Examiner

St. Paul's Ev. Lutheran Congregation, Hammond, Ind., the Rev. W. F. Lichtsinn, pastor, in a special "Welcome Home" service presented each of the twenty-six men and one woman who had received their honorable discharges from the armed forces with a certificate of recognition and a war stamp book filled with $18.75 in stamps. Similar services and awards are planned for the future as further members of the congregation are released.

At Concordia Teachers College the alumni sponsored a concert Nov. 25, 1945, by the Lutheran A Cappella Choir of Milwaukee, Hugo Gehrke, director, with Herman Miller, baritone, of New York, and Kenneth Jorgensen, soloists. A capacity audience filled the college gymnasium and a sizable profit for the equipment of the library building which Synod granted to River Forest in 1944 was realized.

The cancellation of two reservations made it possible for the Revs. Norbert Reim and Robert Stade to leave New York by ship on December 1 for Lagos, Africa, with our Nigerian mission field as their ultimate destination. Their wives, unfortunately, were unable to accompany them.

John D. Rockefeller, Jr., has made a gift of $1,000,000 to the World Council of Churches. One half of this amount is to be used to train Christian lay leaders for service in the churches of Europe. The other half goes to relief and reconstruction under the administration of the Commission for World Council Service.



Chaplain Gerecke

Bedside devotion at 98th General Hospital, Germany, for a sick nurse, loyal to our Church

The cornerstone laying, Dec. 9, of Concordia Ev. Lutheran Church at Wilmington, Del., holds promise that a congregation of our Synod will soon have its "first church in the first city of the first State." The Rev. George H. Mueller is pastor of Concordia, which was organized in 1938.

When Pastor Arlen Bruns of Trinity Ev. Lutheran Church, Big Bend, Kans., tried to make arrangements with the local radio station for a weekly fifteen-minute broadcast by our pastors of the area, the manager suggested that his congregation broadcast its regular Sunday service instead. Trinity resolved to accept the invitation for the year 1946, and as a result its services will be heard over Station KVGB at 11:00 every Sunday morning. The cost, about $800, will be defrayed by the members through special offerings.

Chaplain Luther D. Miller, Chief of Army Chaplains, has been promoted to the rank of major general. An Episcopalian, he is the first Protestant chaplain to be advanced to this rank. Chaplain Miller received his B.D. from Chicago Theological Seminary in 1917 and became an Army chaplain in August, 1918.

Regular work among the students of the University of Washington, Seattle, Wash., was inaugurated December 9 with a banquet arranged by the Lutheran Laymen's League of Seattle for Missouri Synod Lutheran students in the school. The speaker on the occasion was the Rev. Reuben W. Hahn, Executive Secretary of the Student Service Commission of our Synod. The Lutheran Laymen's League will sponsor the enterprise.

The Rev. G. E. Hageman, pastor of Immanuel Lutheran Church, Charlottesville, Va., at the close of December discontinued his services as script writer for "The Radio Calendar," the well-known weekly feature of our synodical radio station KFUO. In the course of more than fifteen years Pastor Hageman, who holds a master's degree in history from the University of Virginia, wrote approximately 775 scripts, totaling in excess of 4,500 pages and containing interesting and valuable information on more than 5,000 separate items about persons and events.

The Department of Visual Education of the Southeastern District of Synod has released the forty-minute sound motion picture "Forward for Christ in the Southeast," showing the growth of mission churches of the District since its organization. The color film with complete narrative and musical background appears to be the first sound film sponsored by a District of Synod to promote interest in mission work. The sixteen-millimeter film was photographed and produced by Pastor Karl H. Maier of Waynesboro, Va., with Pastor William von Spreckelsen as associate producer. G. V. S.

Confirmed in Zion Lutheran Church, Little Falls, Minn.

on Sunday, December 16. Five more members of the class because of illness and other circumstances will be confirmed later. Fifteen of the class were unchurched, one previously was a Methodist, two Roman Catholics, and one a Presbyterian. The Rev. L. F. Klug is Zion's pastor

Published biweekly by Concordia Publishing House, St. Louis 18, Mo. Subscription price, $1.00 per annum anywhere in the world, payable strictly in advance. Entered as second-class matter at the Post Office at St. Louis, Mo., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 5, 1918

Direct requests for **CHANGE OF ADDRESS** and all other business matters to **CONCORDIA PUBLISHING HOUSE, St. Louis 18, Mo.** Three weeks' notice required. Changes cannot be made without old address as well as new. Please furnish an address stencil impression from a recent issue if you can, and note postal zone number for your new address if city requires it

PRINTED IN U. S. A.

January 15
1946

THE LUTHERAN Witness

Volume LXV
No. 2

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Editorial

Epiphanies for Christ

As the lights of our Christmas festivities grow dim and pass into memory, the Epiphany season dawns, with its reminders that Christ is the Light of the world, who once manifested His glory in various epiphanies and who still reveals His glory to men in Word and Sacrament and through the lives of His disciples on earth.

He has commanded that His Word be preached. He has also ordered His followers to be lights in the world. Let the daily grind of our routine duties press upon us; let trials and troubles beset our path; let suffering and sorrow bring us low, even into the valley of the shadow; yet in all circumstances and conditions of life He expects us to be doers of the Word and not hearers only. We are to be epiphanies to Him through our life of faith and love, and to show forth His glory who has called us out of darkness into His marvelous light. To this end we pray in the Collect of last Sunday:

O Lord, we beseech Thee mercifully to receive the prayers of Thy people who call upon Thee; and grant that they may both perceive and know what things they ought to do, and also have grace and power faithfully to fulfill the same; through Jesus Christ, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

W. G. P.

The Pendulum in Education

Children have suffered much from the vagaries and extreme theories of certain educators. The trend in education has often swung like a pendulum from one extreme to the other. There was a time when education was thought to consist in memory work. That practice was ridiculed by one who said that the motto of these educators was: "Cram it in, slam it in, ram it in, children's heads are hollow." Then came the reaction: memory work was disparaged. Reasoning, judging, powers of discrimination, imagination, these powers were to be cultivated.

Again, there was a time when education was a painful process: children lived in dread and fear of their teachers, the corporal punishments were cruel. Such men as Augustine and Luther have told us of the inhuman treatment to which they were subjected in their childhood. Then came the reaction: children were to be educated without work, the whole of education was to be a pleasant, playful process.

We ought not be surprised at these swings of the pendulum in education. Human nature is inclined to rush from one extreme to the other. That is one of its follies. But all who are engaged in the work of education and all parents also should remember that this zigzagging between extremes cannot but injure those upon whom it is practiced.

Our purpose in writing this is to warn against the present neglect of memory work. The mind of youth should be stored with the beautiful warnings, directions, comforts, and encouragements of God's Holy Word. Some of the uplifting hymns of the Church, at least a number of the stanzas, should become the possession of everyone of us. One of the means of storing these in the minds of the young is to read or repeat them again and again during family devotion. Later on in life such hymns will supply sorely needed strength, courage, and guidance. The words of Scripture as mottoes upon the walls of our dwellings will also impress these precious words upon the minds of those who gaze upon them daily.

S.

Valparaiso Coming into Its Own

The phrase is used by Mr. A. C. Dickmeyer, chairman of the board, in a bulletin issued in the closing days of 1945. Mr. Dickmeyer reports that during the year that has just passed Valparaiso University has had almost a fifty-per-cent increase in enrollment and had to buy a great deal of additional dormitory space. New homes have been bought and made serviceable for dormitory use. The Dodge Buildings have been purchased and have been converted into Dau Hall at a cost of $125,000.00. Another hall has been bought at a cost of approximately $70,000.00, and new dormitories are about to go up at a cost of approximately $700,000.00. For the purchases already made, money has been borrowed on notes, and Mr. Dickmeyer reports that this financing was done with no difficulty whatsoever, indicating that our people have confidence in the financial integrity of the administration. The budget for the year 1945—1946 has been set at $400,000.00.

Valparaiso reports a 45-per-cent gain in student enrollment, so that it opened the fall semester with 723 students on the campus. Its new enrollment outlook is even brighter. It must make provision for 775 students in the February classes, and it sees clearly that a thousand students can be expected on its campus in September, 1946.

Today Valparaiso University is recognized as an honored center of learning wherever it is known. We are particularly interested, however, in the fact that Valparaiso has also made its mark as a "training station for Christian thinking." As time elapses, we find in the various professions and especially among the women of our Church an increasing number of former students of Valparaiso University who have accepted the obligations of Christian stewardship in the full sense of the term.

Our hope is that these lines will help stimulate even greater numbers of our people to support also by their gifts the cause of their university.

G.

And Now, Montana and Ontario

These are the two Districts which have been added at the turn of the year to the number of synodical Districts which have officially accepted the LUTHERAN WITNESS plus Supplement. In more than twenty areas of our Church this contract has now placed the LUTHERAN WITNESS into practically every home. Montana has now 1,065 readers of the LUTHERAN WITNESS and is confident of obtaining a total of 2,000 in six months. Ontario is the first of our Canadian Districts to adopt the Supplement plan, by which every member receives the LUTHERAN WITNESS and a District Supplement for a price less than that of the LUTHERAN WITNESS alone. As the LUTHERAN WITNESS makes its bow to this large number of new subscribers — our list now totals more than 240,000 — the staff again pledges its conscientious efforts to continue its testimony to the doctrinal standards of our Church; to express the thought of our Church and Synod on current efforts in nation and world; to give to its readers an unbiased picture of sentiment in our Church regarding the projects and problems of Lutheranism; to advocate and promote the course adopted by our Synod in 1938 in its union resolutions; and to promote the world-embracing plans for witness-bearing which a conservative Christian body like ours owes to mankind. G.

Mystery of Iniquity

The phrase occurs in the Second Letter of Paul to the Thessalonians. It fitly describes the strange union of Christian and anti-Christian elements found in the Roman Catholic Church. As our Lutheran Confessions say, the Catholic Church counts among its members some of the finest saints in the history of past ages, and it includes many men and women today of noble Christian conviction. On the other hand, we have the Pope celebrating the four-hundredth anniversary of the Council of Trent by pointing out among its achievements and high spiritual results, among other things, its statements regarding the doctrine of justification. Now, what does the Council of Trent say about this key doctrine of the entire Christian religion? The Council has condemned in four canons of its Sixth Session (9, 12, 13, 14) the Biblical doctrine of justification by faith alone. "If anyone saith, that by faith alone the impious is justified, in such wise as to mean, that nothing else is required to co-operate in order to the obtaining the grace of justification, and that it is not in any way necessary, that he be prepared and disposed by the movement of his own will; let him be accursed" (c. 9).

According to the Tridentine decrees, salvation is man's own achievement; it rests upon his own preparatory dispositions and is preserved and increased by his own good works. He can never know whether or not he has done enough. Hence the Council of Trent advises the faithful "to work out their own salvation with fear and trembling, in labors, in watchings, in almsdeeds, in prayers and oblations, in fastings and chastity; for, knowing that they are born again unto a hope of glory, but not as yet unto glory, they ought to fear for the combat which yet remains," etc. (VI, 13).

The Council of Trent (canon 24) condemns the evangelical doctrine that good works are the fruits and signs of justification, and asserts that good works are truly meritorious (canon 32). The Tridentine decree (VI, 14) distinctly asserts that "the justified . . . have, by those very works which have been done in God, fully satisfied the divine law according to the state of this life, and . . . have truly merited eternal life."

We regard these decrees and definitions as being definitely anti-Christian. But the Pope in his apostolic letter of December 13 asks non-Catholics to "consider without prejudice this outstanding monument of Christian wisdom" — the resolutions of the Council of Trent and particularly its doctrine of justification. Evangelical Christians will be moved to thanks to the Lord of the Church for having freed their minds of that denial of fundamental Christianity which separates Roman theology from the teaching of the New Testament. G.

Cause for Good Cheer

However gloomy and distressing conditions in the world may seem, there is another side to the picture which may well cause us to give thanks and to take hope. For one thing, Ethiopia has been freed from Roman tyranny, its old government and its freedom of religion have been restored. God be praised for that! Then, in the Philippines the pagan Japs have been driven out, and the Protestant religion is making headway and enjoys the protection of our own Government. Moreover, sentiment against Franco's tyranny and persecution in Spain is growing. In addition to all this, we hear of the growing demand for Bibles and more Bibles. Our President has assured the nation that we shall not forget the four freedoms for which we fought, and for Christians the freedom of religion is chief and foremost.

Of course, enmity, animosity, hatred, will produce sinister machinations. All difficulties have not been conquered, all questions have not been settled, all misery and suffering are not at an end in this world, but much, very much, has been gained. Moreover, we Christians have the promise of the Lord that He will "consume with the Spirit of His mouth and destroy with the brightness of His coming all His enemies," 2 Thess. 2:8. That promise is even now in the process of being fulfilled. S.

About Time to Make a Shift

Youth delinquency has taken on most enormous and alarming proportions. Since 1939 the increase in crime among boys under eighteen years of age is tremendous: rape, 69 per cent; assault, 71; robbery, 39; drunkenness and drunken driving, 100; etc. And how about the girls under eighteen years of age? They are no better, even worse: burglarly, 50 per cent; prostitution and sex offenses, 375; drunkenness and drunken driving, 174; etc.

We have been hearing and talking much about youth delinquency. It is about time that we make a shift and talk and do something about parental delinquency. That is, after all, where the real trouble lies, as even J. Edgar Hoover, the Director of the Federal Bureau of Investigation, tells us. While he mentions many other causes, as burlesque shows, salacious literature, housing shortage, and many others, he tells us that untrained and neglectful parents and bad home conditions rank first as causes of youth delinquency. That is in the very nature of the case. What is needed, therefore, is that there be an improvement in the homes of our country, and to improve the home, we must Christianize the parents. Yes, let us get the 17,000,000 children who are now without religious instruction into our Sunday schools and Christian day schools. But let us get the unchurched parents into our churches. We are facing a serious situation, which is a challenge to the Church, to every pastor, to every congregation, and to each individual Christian. What are we doing about it? J. H. C. F.

"They Call Her Blessed"

By RICHARD JESSE

A Chapel Address

Text: "Who can find a virtuous woman? For her price is far above rubies. The heart of her husband doth safely trust in her, so that he shall have no need of spoils. She will do him good and not evil all the days of her life. . . . Strength and honor are her clothing; and she shall rejoice in time to come. She openeth her mouth with wisdom; and in her tongue is the law of kindness. She looketh well to the ways of her household and eateth not the bread of idleness. Her children arise up and call her blessed; her husband also, and he praiseth her. Many daughters have done virtuously, but thou excellest them all. Favor is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised. Give her of the fruit of her hands; and let her own works praise her in the gates." Prov. 31:10-12, 25-30.

Womankind, in our time, has descended from a former level, on which she was an object of respect, to that lower one on which she is now an object to be whistled at. It is more than coincidence, too, that the line of her descending estate has been paralleled by the descending line of a world's Christianity. If womankind had a fraction of the extraordinary intuition with which legend credits her, every woman would be an utterly tireless Christian missionary, in the realization that Christianity is the best friend she has ever had and that, without it, her lot must revert, as it is reverting, to the degradation and contempt with which heathenism everywhere curses her.

An object to be vulgarly whistled at! Whose is the fault? Well, for one thing, it is woman's own fault. She has cried for liberty. For what? Liberty to be like men. To be like men in what? Not just in his right to vote, not just in his mode of working and earning, not just in his clothing, not just in his too common sloppiness in dress and in coarseness of speech and manner (most of which things are relatively unimportant), but above all, apparently, in the most prized liberty of all — the license to imitate him in his sins and vices, in those very vices which a more Christian society once deemed degrading enough for men but intolerable in the womankind it then still respected.

Today every tavern is as full of female bar-flies as it is of the male kind. Today language which was once reserved for the smoking car and the barber shop is simply across-the-table talk between men and women in all too many factory lunch hours. The question "Are there ladies present?" is almost pointless now — for there may often be women present, but frequently no ladies; and men, knowing this and in expression of their low esteem of woman, belch their profanities without bothering to ask. Armies have always had their camp followers; *then* they were always women of a certain kind; *now* they seem often to be of any kind. The immoral initiative was once, within living memory, the sorry prerogative society gave the man; the sodden society of the present is impartial.

Much of womankind has committed a second stupidity in this age of supposed enlightenment. She has steadily displayed and exploited the cheapest wares she has — her face and her body. These can be bought — or rented — anywhere, in any reasonable quantity, for a price which is cheap enough financially for man, but is bankrupting for woman. These pitiful commodities of hers have always, as far back as history goes, been a glut on the market and have never bought her anything but tragedy. Years ago a leading woman's magazine carried reviews, not only of good books and clean plays in benefit for the mind, but of some notable sermon of the month, in acknowledgment of woman's spiritual interest; but the sermons as well as the rest have gone by the board because they no longer sell the magazine. The accent today is on the temporal and the strictly physical as woman's interest — the bid she is making for the things she wants.

One would think that since woman cannot compete with man physically and since God has made her so highly specialized a creation that she competes with him with only indifferent success professionally, some woman would some day arise with sufficient intelligence and courage to realize and to warn her kind that this course can only lead back to the age-old slavery and sorrow of her status as the degraded plaything of man and the servant of his lusts, from which only Christianity has delivered her and still strives to shield her; warn her that when she casts aside the respect of men for her virtues, she has broken her only weapon in the cruel and historically unequal struggle with man.

A decent man cannot speak of this without bitterness. He feels betrayed, for he knows that on a decent womanhood depends the maintenance of the decencies, the refinements, the kindnesses and sympathies, of life. He feels cheated, too, because he knows that he needs to reverence woman for the good of his own soul and of his own home. He needs, pedestal or no pedestal, to reverence his mother, his wife, his sister, his daughter, or his world collapses in stinking ruins. He knows that, betrayed, he can get another woman, but he can't so easily get back his ideals of womanhood.

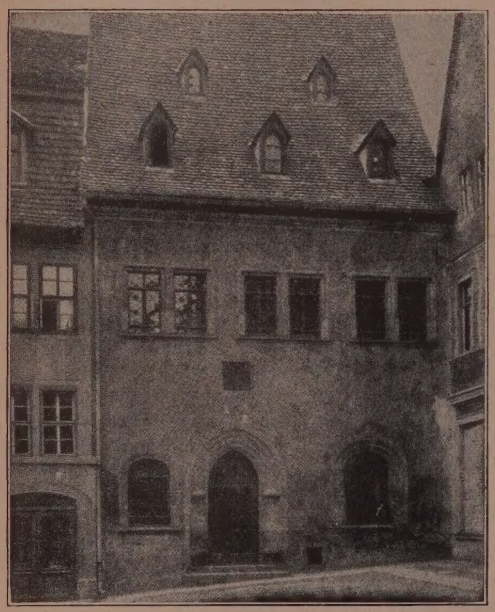
But he needn't rage or whimper too loudly. His womankind is what he has made of her, and she always will be. If woman has stupidly sold her soul and her birthright along with her body, he has committed the far greater stupidity of buying what can only ruin and dishonor both. Every youth or man who drools over his date, or lays his hands upon her, or importunes her for liberties, in cynicism or in callow ignorance of what he is really doing, is sinning not only against her, against the God who made her and the mother who bore her in agony, and against the decent woman he will want some day to bear his name and his children, but stupidly against all his world. For decent manhood cannot be without decent womanhood. And man is finally responsible — ever since that day when the dread voice of God reverberated through Eden after primal sin, calling, not Eve, but Adam, to account.

Not long ago, in a cemetery in old Vandalia, Illinois, in which, for over a hundred years, the bodies of men, like the leaves of the overarching trees, have been descending to their native dust, I read a moving tribute to a noble woman which is a witness to the abiding truth of Proverbs 31. Once the infringing grass was thrust aside, the letters, cut in slate, were plain, "Mary, wife of James, born in Virginia, 1799; died in Illinois, 1832. She was very lovely and greatly beloved. Filial piety toward God and benevolence to her fellow creatures marked her whole life, and the peace which passeth understanding blessed her dying hour."

Prayer: O God, who hast created us man and woman that together we may accomplish, to Thy glory and our eternal blessedness, the tasks of time committed to us, grant us grace that the splendor of Thy gifts may never be soiled with sin by us. Through Jesus Christ, our Lord. Amen.

Luther's Death, February 18, 1546

By WALTER O. PASCHE, Toledo, Ohio



House in Which Luther Died at Eisleben

Martin Luther's End

"Reverend Father, are you willing to die faithful to Christ and the doctrine you have preached?" "Yes." Having given this distinct answer to his friend Dr. Justus Jonas in the early morning of February 18, 1546, Martin Luther commended his spirit to his faithful God, whom he had served so boldly and heroically in life. It was a co-incidence, indeed, that the renowned Reformer of the Church died in the very place, Eisleben, Germany, where sixty-three years before he saw the light of day. Dr. Luther's passing from this strife-torn world was not unexpected in his day, for he had been rather weak and sickly for many months. Still to his very end he was busily occupied with preaching, letter writing, counseling, and effecting reconciliations.

In fact one of the last deeds in life which Luther performed was to mediate between some quarreling counts. Said he: "I am going to Eisleben to help my masters, the counts of Mansfeld, to come to terms. Now I know how the people are disposed; when Christ wished to reconcile His heavenly Father with mankind, He undertook to die for them. God grant that it may be so with me."

The Reformer's Burial

On February 17, 1546, the reconciliation of these lords upon all points of the dispute was formally concluded. The next morning the venerable Doctor was called to his heavenly home. After two portraits had been made of his face, the body was wrapped in a long, white garment and placed into a coffin. The Reformer's mortal remains were then taken to Wittenberg in a solemn and impressive procession of counts, officials, and friends. He was buried in a vault close to the pulpit in the Castle Church, where he had preached so many times, on whose doors twenty-nine years before he had nailed his famous Ninety-five Theses which gave the initial, dynamic impetus to the Reformation.

At Luther's funeral Dr. John Bugenhagen preached on the text "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope," 1 Thess. 4:13-18.

The Reformer's Spirit Still Lives

Yes, Martin Luther had died, but was he really dead? His prodigious work, his dominant influence in behalf of his Church while he lived, would not and could not die with him. Rather, his death would soon prove his greatness. The spirit of Luther would live on; for his gigantic work had been motivated by God Himself. Of all the events in the history of the world, after the age of Christ and the Apostles, the eloquent period of the Reformation is central, with the indomitable figure of the great Reformer, standing solidly on God's infallible Word, Luther's sole guide and principle in life. As unchanging as God's Word, so also would be the beneficent fruits of the tireless labors of the invincible liberator.

It now will be four hundred years since Dr. Luther's death; yet the fruits of his work live on and on. Pages upon pages have been written to pay homage to the man who dared to defy the tyranny of the Popes, the misjudgments of councils, the religio-political expedients of kings.

A Rare Genius

Indeed, twenty scores of years is a long time; nevertheless Luther is acclaimed in our day as a distinguished scholar, one of those prodigious and analytical minds which loom up on the horizon of human experience only at remote intervals. No fair-minded investigator can study the astounding proportions of his writings — twenty-five volumes in our own St. Louis edition and some seventy in the still incomplete Weimar edition — without realizing that we stand confronted with an intellectual giant.

The world is forced to accept Martin Luther as one of the most pre-eminent translators and linguists of history. In thirteen years of arduous toil he finished the translation of the entire Bible; in only three months the New Testament was completed. This monumental work was far superior to any of the former clumsy translations then extant. Not only did it supply a Bible in the vernacular; it was an outstanding contribution to literary German.

Apostle of Liberty

Luther's Bible was a revolutionary thing of that day; it would change the course of history; this it did. His translation of *the* Book created a new language and ushered in a new day of heart-searching Bible study. This made him "the world's apostle of liberty, the forerunner of a new age, the spiritual guide and leader of millions of Christian believers." Today, in the world at large, Lutheranism has become the largest Protestant body. And what does Lutheranism stand for? It proclaims the *open Bible* and all this sacred Book contains. It holds that the Bible, and only the Bible, is the sole source and authority of divine revelation. Not councils, not Popes, not human reason and theory, but the Holy Scriptures are the final arbiter of man's faith and life.

Luther's Bible became the popular translation which could not only be read by the ordinary German, but which also exerted a tremendous influence upon the people of other tongues, especially upon the English-speaking nation. Tyndale's translation in English, when compared with Luther's, indicates striking similarities! "And as Tyndale's translation forms the basis of all subsequent translations, we who realize the great blessings which the open Bible brought, feel that Tyndale's contact with Luther gave to the English version much of that perspicuity, that correctness, and that orderly arrangement which we esteem so highly in the German translation."

Luther a Rock Man

Dr. Luther was a bold and brave soldier when it came to defend the Bible. This fact is quite obvious in the history-making scene at Worms in 1521. The emperor, prelates, princes, dukes, were against his cause, but there he stood; unafraid, he

Drawing Made Shortly after Luther's Death

Castle Church in Wittenberg, Germany
The Body of Martin Luther Rests under the Pulpit

declared that the Bible was above them all. He won! God was with him! The Lord is with all those who stand firmly on His Word. We must not forget this eternal truth today; for our time is a dangerous one, in which misguided minds lean on sentimental emotionalism and compromising attitudes instead of on God's Word. We must ever stand like Luther on the Bible: Scripture alone is pure truth!

The Sign of Our Times a Weakening Church

The spirit of Luther still lives in the greater part of Lutheranism today, thank God! In our country it is the only hope of general Protestantism, which has become spiritually anemic. It is really pathetic to note how many members of Christian churches in our time do not actually know what they believe. People will supply the vaguest answers to the most rudimentary questions in religion as to sin, man, salvation, the hereafter, and God. It seems that all you need to have is a desire to join a church, and many pastors will take you in whether you know anything about the salient truths of Christianity or not. The fact is that many pastors *care not* to trouble themselves with these important matters, and, of course, they just love to see their membership grow. This appalling carelessness in religion so obvious today is due to a distorted conception of the Holy Scriptures, which Martin Luther restored to the world in its pristine purity in the sixteenth century. Would that pastors and people might believe that the Bible is God's infallible Book!

My Prayer

I thank Thee, Father, though no hoard
Of gold or silver grace my board;
No lands have I nor any wealth
Beyond that vouchsafed me in health;
The ruddy cheek, the eager eye,
Are treasures money cannot buy;
The simple faith in honest grace;
To look my neighbor in the face;
The strength to do each daily task,
Are all, O Father, that I ask.

I thank Thee, Father, though the year
Has had its disappointments drear;
Its days of doubt, its nights of pain,
Its sunshine blotted out by rain;
I thank Thee, too, that Thou didst send
In time of need a single friend,
And for the hope that never lagged,
And for the faith that never flagged
That, somewhere, skies were blue above
In gracious symbol of Thy love.

Maywood, Ill. MARION SCHOEBERLEIN

Like a Mighty Army

Thus does Frank S. Mead, a Methodist Episcopal minister, title his delineation of the Lutherans in America in the *Christian Herald.*

It seems to be an astounding thing that a minister of a Church which differs so widely from ours in its polity and methods should write so understandingly of ours. He not only knows what our Church stands for, but is intelligent about it, as is shown by his evaluation of its place and influence.

Knowing the foibles, shortcomings, and weaknesses of us Lutherans, I somehow had a feeling much the same as that poor overworked woman had at her husband's funeral. The preacher, so the story goes, was extolling the merits of the departed, until she was quite dazed and said to her young son, "Go and look in the coffin to see whether they have made a mistake, or whether it is really Pa."

Here are some of the statements Mr. Mead makes:

"God, conscience, and The Book. He (Luther) left these for his followers to build upon. They builded well. Meeting at Augsburg in 1530, they worked out, with his help, their Augsburg Confession, which they have held forever since to be the true expression of the fundamental doctrines of Holy Writ: it was their fundamental symbol, their second cornerstone. Lutherans everywhere hold to that confession in its *unaltered* form; on it and Luther's trinity of God-conscience-and-The-Book, they have built their house. There is no sand beneath the house, nor has there ever been."

"When Luther sang

'A mighty fortress is our God,
A bulwark never failing . . .'

he might have been singing of the Church he left behind him. For that is just what it has come to be. The winds have blown upon it to no avail. A thousand isms, from Rationalism to Humanism, have tried to storm its walls and have perished in the storming; mankind has marched and struggled and fallen and risen to march again, and always, above the smoke of his fighting, man has beheld the Lutheran Church on those old foundations, solid, immovable, on a rock. . . . It took wings, crossed national boundaries faster than the birds could fly, becoming rooted in France, England, Norway, Sweden, Denmark, Finland, Iceland, Greenland, America. Lutheran tars reefed sail and spread it before the masts of early explorers; Lutherans followed the trails of the South American conquistadores a century before the Pilgrims touched Plymouth Rock; Lutherans fought the Indian with Roundhead and Cavalier, settled with the earliest Quaker and Patroon."

He gives a very fair estimate of the influence and patriotism of the Lutherans during the settling and whole history of our country. He tells of the great immigration from Europe, Scandinavia in particular.

"If you would rip open the red heart of Lutheranism, you would find buried within it the Cross of Jesus Christ. And if you were to demand of them that they put the meaning of their message and their method and their faith in six short words, to tell you where, in that many words, they stand in this world of lightning change, they would hold out to you their Holy Bible and say evenly: 'Here we stand. God help us.'"

So the article closes. Read it all in the original. Doesn't it make you proud, humble, penitent, and courageous, all at once? God grant us Lutheran women grace and Christian intelligence enough to pass on this priceless inheritance to our children and to wear our Lutheranism as a badge of honor! *Lutheran Standard*

For Christ and Humanity

Our Church in Service to a World Stricken by War

Communion Service in India

Chaplain William A. Wenger of the U. S. Army, 51st Air Service Group, administers Holy Communion after baptizing Sgt. Dana W. Lawrence of Wahpeton, N. Dak., serving with the group that continues hump flying over the Himalayas from India to China

The Full Corn in the Ear

About two years before World War I, Missionary O. H. Ehlers, whose name is still on the lips of old and many young in the congregations east and north of Trivandrum, India, gathered people from some seven villages for baptismal classes. The center of this group of Indians is a place called Kanacode. Many are the stories which the people of Kanacode and other congregations in Luthergiri District still love to tell about their former Guru (Malayalam word for "spiritual father" or "religious teacher"). What endeared him most to some of these people was his tireless zeal. During that season of the year when the whole village would trek into the jungles to cut a certain kind of bamboo from which baskets and mats are made, Ehlers would pack up his pup tent, a few cooking utensils and books, and follow them into the jungles. There, early in the mornings and late at night, they would gather about his tent, sing, pray, and listen to the missionary tell the stories of the Bible. After the necessary bamboo had been gathered, they returned to their several villages. This was more than 30 years ago.

Lately we were privileged to witness some of the fruits of much early mission zeal. The Rev. Martin J. Lutz, assisted by the Indian Pastors A. Israel, T. Charles, M. Paulose, A. S. Massilamani, and by Missionaries Rasch and Sieving, ordained and installed Pastor S. Markose in Zion Lutheran Congregation at this same Kanacode. The 20×60-foot building, which serves the congregation as church on Sunday and as school for about 60 children (of whom two thirds are Hindus) during the rest of the week, was packed with more than 250 people of the community.

This is now our sixth national worker ordained in Trivandrum District. The white gown which he wore was a present from his home congregation. After the service the members of Zion Congregation presented him with a token of welcome.

The community around Kanacode offers many openings for zealous national laborers in the vineyard of the Lord. Zion Congregation numbers 201 baptized and 41 communicant members. In the past years there has been a marked improvement in their contributions toward the support of the Gospel in their own midst. During the coming year they hope to gather about 100 rupees towards the pastor's salary and the maintenance of their buildings. This sum, translated into U. S. currency, is about 33 dollars. But lest some good reader raise a questioning eyebrow at this sum, we ask him to remember that the living standard of this particular community is very much lower than that of others among whom we work. Even now many of our Indian Christians are not employed more than half the days of the year. And then, part of the wage consists in the noon meal which the father or mother receives from the landlord. This leaves the pittance of the cash wage to clothe and feed those hungry mouths who are unable to work. Some are widows and old people, who have no income at all. Nevertheless, this congregation has shown true fruits of the Gospel, because they take a lively interest in any forward movement that is suggested to them. May our Savior bless the labor of Pastor Markose and the congregation's desire to become an indigenous group.

Trivandrum, India R. P. SIEVING

Serving an Army Chapel in China

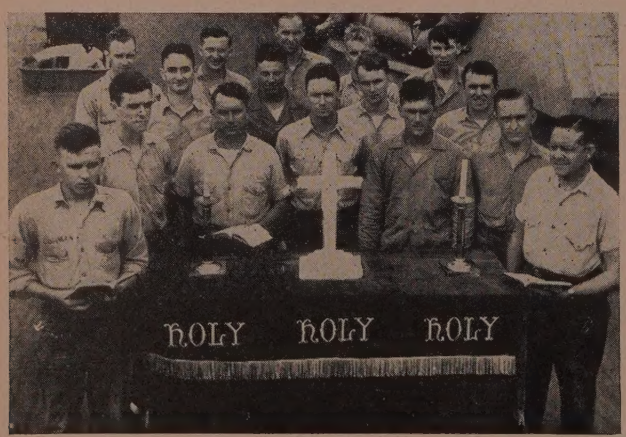
Enclosed are some pictures of our work here in China. We have been fortunate in getting a very fine building for use as an Army chapel. It is probably the finest chapel in the entire China theater. Its advantages have enabled us to launch a full parish program. In addition to four regularly scheduled services the help of consecrated men of this base has been enlisted in conducting three Bible classes for Chinese who speak the English language. The enrollment of these classes numbers about sixty.

A few months ago one of the men succeeded in gaining permission to broadcast the Gospel for fifteen minutes each Sunday over the local station of the Chinese network. Your correspondent has a fifteen minute devotional broadcast every other Sunday over the local Armed Services radio station.

CAPTAIN THEODORE W. MIKOLON
Chaplain

Mohammedan Missions

The Mohammedan is the forgotten man in Lutheran mission work. There are about 230 millions of Mohammedans. There are only two American missionaries sent out by the Lutheran Orient Mission, an organization supported by Lutherans of various synods. So far also the Missouri Synod has forgotten the Mohammedan. Possibly we have not realized the bigness of the field and the crying need for the work. Dr. H. Nau in an address at the convention of the Southeastern District in Baltimore in June, 1944, created great enthusiasm, and a meeting was held at which the Society for



Sailors' Choir on U. S. S. "Massachusetts" with Chaplains Lohrman and Young

Part of Wednesday Evening Class, China
Corp. Kaiser and Chaplain Mikolon in lower center

Chinese Mixed Choir
Conductor, Lt. D. J. Duffy

the Promotion of Mohammedan Missions was organized with thirty members. The purpose of this society is to urge Synod to start Mohammedan missions at an early date. The time seems propitious. Many Mohammedans are becoming dissatisfied with the fearful fruits of their religion, are becoming more tolerant of other religions, and have lost some of their fanatical hatred against Christians. A few weeks ago, by invitation, Dr. Alfred Boerger of the Lutheran Orient Mission told the pastors of the Southeastern District how a certain Alikan, who represented a large number of Mohammedans, begged him to open mission work among them. Since the appearance in June, 1945, of the *Minaret*, the society's official organ, a flood of letters came to the office of the secretary. Many of them were enthusiastic. Applications for membership have been received from 29 States, Canada, India, Hawaii, and from several chaplains.

Dr. H. Nau of Greensboro, the president of the society, is the editor of the *Minaret*. The Rev. R. L. Landeck is the secretary.

J. FREDERIC WENCHEL

Washington, D. C.

"Pastor, I Want a Transfer"

Because — I want a pastor in my new place of residence who will recognize a spiritual responsibility for me and my family, and, in turn, one whom I may regard as the curate of my soul.

Because — I will want the closer fellowship in the Gospel with those who are one in the faith with me; such fellowship is necessary for mutual encouragement, joy, comfort, and sympathy — especially for one in new and strange surroundings with their problems and temptations.

Because — I wish to continue to grow in sanctification of life through Christian service. Personal service and financial support of the Church can best be given in connection with a local congregation.

Because — I want to relieve you and my present congregation of worrying about me when absent from you; you will know that I am being cared for spiritually.

Because — If I should decide to return home once more after a few months (or years), a transfer can very readily be arranged for me.

Because — I know that in this way everything will be done decently and in order — for the profit and edification of all concerned.

Auburn, Wash. O. WINTERSTEIN

A Little Boy Goes to Church

(Note in Liturgics)

Bacon wrote that he would sooner believe all the fables of antiquity "than that this universal frame is without a mind."

Born and raised a Christian, he could not really accept the existence of a Supreme Being until his own powers of observation and intelligence had "confirmed" it.

He was like many of the rest of us. Though brought up in religion since earliest childhood, we actually lack conviction about the supernatural verities until something happens to awaken our higher perceptive faculties or perhaps our spiritual receptivity.

In Bacon's case, logic was the catalytic agent; in mine it was a far simpler thing — an experience surprisingly trivial in itself, which made upon me a sudden, deep, and everlasting impression. It happened when I was seven years old.

It was a week day, and my parents had bundled me off alone to a service in Christ's Church, Pompton, New Jersey. Unhappily, the prospect of attending this service did not delight me. Despite the careful religious training I'd received from both parents since baptism in infancy, I was not at all "sold" on religion and regarded the practice of it as a routine, inescapable, and faintly dismal matter, something like going to school or washing thoroughly behind the ears.

But this service turned out to be unlike any that I had ever attended before. From the very beginning it was different, for I found that I was to be the only person to witness it.

The clergyman, a huge, red-bearded man, came out into the chancel and glanced at his "congregation." For an instant my hopes rose. He'd probably call the whole thing off right there. What would be the sense of reading the whole service just for one boy?

But the clergyman didn't call anything off. He read the service from beginning to end. He didn't appear to care whether there was a congregation in the pews or not. He seemed just as deliberate, just as devout, just as sincere as if this were a Sunday service, with the church filled to the rafters.

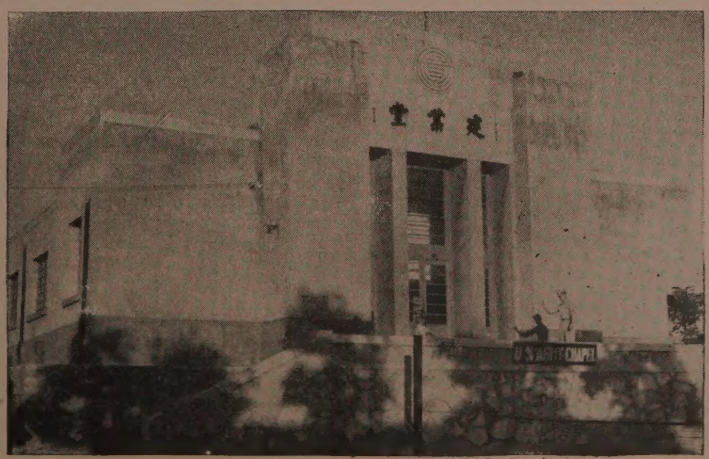
Why?

It was puzzling, but impressive. And making myself as small as possible, I watched and listened. Somehow, as I recall it now, I was embarrassed — almost as if I had caught a man talking earnestly out loud to himself; but it wasn't that either. The scene before me was weightier than that. I felt, without knowing it, I suppose, like an intruder upon a mystic communion, for God was real to that clergyman, and the clergyman was making God real to me. I recognized great gravity in the proceedings and read the responses with more sincerity than skill.

The moment for passing the plate must have been a difficult one for the clergyman, but he met it with delicacy. Not knowing whether this little boy had a penny or would wish to sacrifice it if he had, the clergyman came down, laid the plate at the end of the first pew and left it there. In it the little boy deposited his only nickel. And he went out of the church with a conviction that Christianity was real.

By such seemingly small things can the minds and hearts of children be indelibly impressed. For I date my inner baptism from that day, when a man of God, whose name I never knew, kindled my belief by the shining light of his own.

CECIL B. DE MILLE
in *Los Angeles Churchman*



Army Chapel in Free China
On the steps, Corp. L. W. Kaiser of St. Louis

Martin Luther

† February 18, 1546

My thoughts are busy with the past — I catch the voices low,
In which Echo whispers me a tale of three hundred years ago;
Forgive me if I think aloud, or if, perchance, I seem
Forgetful of the present, while of byegone days I dream.
To an ancient city on the Rhine* the people wend their way,
For emperor and princes are gathered there today;
Electors, too, and bishops, the great ones of the land,
In all their show and splendor around the emperor stand.
But who is he, that simple man, alone advancing now,
Facing that vast assembly with calm and steadfast brow?
He speaks, and with his mighty words soon Germany is ringing,
And to his arm — his feeble arm — all Germany is clinging.
For in that mighty empire no name is half so dear
As his, the lowly peasant's son — the monk for many a year!
Till day broke in — the longed-for day — upon his weary night,
And *Luther* spread, rejoicing, its flood of life and light!
Counselling, guiding, each and all, with tender, watchful care,
So prompt to soothe their sorrow, so swift their joys to share,
Oh, how they loved him while he lived! And when he came to die —
I hear no words from Echo now — I hear a *nation's* cry!

Dublin University Magazine, December, 1871

* Worms, 1521. (From WM. DALLMANN)

From a Pocket Notebook

In the Southern Illinois Supplement the Rev. W. C. Ostermeier, chairman of the Historical Committee, writes up the District Archives, and the editor begins an explanatory note with these sentences: "No, archives are not something to eat. That's anchovies, or artichokes, or something." This shows the point which prosperity has reached in the rural areas of Southern Illinois. This side of the river we would think of chives, or something. . . . Another good reason for subscribing for the LUTHERAN WITNESS just now is found in the fact that the calendar gives us twenty-seven issues for 1946 instead of the regular 26. . . . It makes about a carload of paper difference. . . . The Walther League office informed us as we dropped in for a week end that they are receiving three or four new societies a week, with only a small proportion of societies going out of business. From Hawaii the Honolulu Walther League sent its dues for a year ahead and added $40 for good measure. And Mr. Chas. Heine of Omaha has promised the first $1,000 for an airplane to serve the Walther League officials. . . . In the Southeastern District, congregations with day schools in 1944 contributed an average of $8.15 for the work of the church at large. In Synod the average for such congregations was $7.34. Congregations without day schools contributed an average of $7.46. The synodical average was $5.77. . . . Returning chaplains seeking a refresher course in logic, and others, might do worse than investigate recent output of *Theologia Mimeographica*. The sample recently come to our notice (subspecies *Gremlinea Campestris*) contained many outstanding examples of the fallacies first described by Aristotle in 350 B.C. and taught at Concordia Seminary since 1839. Really this literature can serve as a complete course of logic in reverse gear. . . . Even when meeting informally, our pastors in S. Dak. do not waste their time. Last month the pastors and their wives in the Howard territory had a pleasant social get-together at the home of President and Mrs. Walter Nitschke. The S. Dak. Supplement then continues, describing the affair in half a dozen lines that are tantalizing in their absence of italics, like this: "While the pastors spent some time in informally discussing the merits and demerits of articles in recent religious publications, books, periodicals, essays, and reports, and exchanged ideas on what is going on in Synod and what should be going on, their wives were happy to have the opportunity to spend a few hours in Christian fellowship and to relate various experiences for the profit of all." . . . "Youth for the Kingdom" is a forward movement in junior age by St. Timothy, Epiphany, Our Saviour, Peace, St. Thomas-and-St. Peters churches of our Synod in Detroit. . . . When the make-up man of the Port Huron (Mich.) *Times-Herald* had celebrated the pre-holiday season not wisely, we assume, but too well, the result was this item regarding the St. Clair Walther League. "Rev. Owen Knox, pastor of First Methodist church, St. Clair, was elected counsellor at a Rally of members of the eastern zone of the Walther League, Sunday in Gratiot Park Methodist church. The program included a business session; vesper services were conducted by Rev. George Hoyer, Sarnia." . . . Congratulations from LUTHERAN WITNESS staff to Dr. Alfred H. Meyer, head of the department of geography and geology in Valparaiso University, who has been elected to membership in the Association of American Geographers, the top-notch ranking geographical society in America. Membership in this society is limited to persons who have done original work in some branch of geography, and candidates are closely scrutinized by a membership committee.

G.

The Wife's Obedience

Thus says the Lord: "Wives, submit yourselves unto your own husbands as unto the Lord," Eph. 5:22, and again: "Likewise, ye wives, be in subjection to your own husbands." The word "submit" and the word "obey" have offended some; at times there is a request to strike them from the marriage service. Without stopping to consider what these words really mean, many rebel against the commandment of the Lord. The Bible is unjustly accused of denying to woman her rights and of placing her in a position of ignoble servitude. But is such an accusation justified?

Remember that there are different kinds of obedience. There is a subjection which we expect from the animal. The cavalry officer mounts his horse and with bridle and spur forces the steed to move in obedience to his will. That is the obedience of an animal to its master. The employer hires a laborer and expects the man to obey the master's will. He expects of him, not an animal's obedience, but a servant's obedience. A father and mother command their children; they advise, they send, they call, they admonish, they warn, and God has said: "Children, obey your parents." These little ones are expected to render to their parents, not an animal's obedience, not a servant's obedience, but a *child's* obedience. A man marries a wife, and in the presence of witnesses the wife promises to obey her husband; but her obedience is to be neither the obedience of a servant nor that of a child — it is to be a wife's obedience.

Longfellow has described this peculiar obedience as follows:

As unto the bow the cord is,
So unto the man is woman;
Though she bends him, she obeys him;
Though she draws him, yet she follows.

She that has learned to say: "Behold the handmaid of the Lord; be it unto me according to Thy Word," will not rebel against the submission and *obedience of a wife*.

Somewhere we found the following poem:

Women's Rights *

The rights of women, what are they?
The right to labor, love, and pray;
The right to weep when others weep;
The right to wake when others sleep;
The right to dry the falling tear;
The right to quell the rising fear;
The right to smooth the brow of care
And whisper comfort to despair;
The right to watch the parting breath,
To soothe and cheer the bed of death;
The right, when earthly hopes all fail,
To point to that within the veil;
The right the wanderer to reclaim
And win the lost from paths of shame;
The right to comfort and to bless
The widow and the fatherless;
The right the little ones to guide
In simple faith to Him who died,
With earnest love and gentle praise
To bless and cheer their youthful days;
The right to live for those we love;
The right to die that love to prove;
The right to brighten earthly homes
With pleasant smiles and gentle tones.
Are these thy rights? Then use them well;
Thy silent influence none can tell.
If these are thine, why ask for more?
Thou hast enough to answer for.

St. Louis MARTIN S. SOMMER

* I do not know who composed this poem. If any reader is able to give me this information, please send it to me. — S.

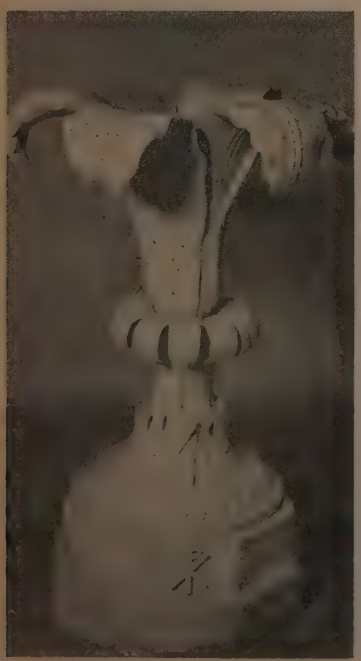
Installation of President Barth

Concordia Theological Seminary of Springfield, Ill., is happy to report that on Dec. 16, 1945, the Rev. G. Chr. Barth of Cincinnati, Ohio, was installed as its sixth president. The installation service took place in Trinity Lutheran Church, of which Dr. Paul Schulz is pastor. The sermon for the occasion was preached by the Rev. C. Thomas Spitz of Belleville, Ill., who used 1 Tim. 3:1 as his text. The Rev. B. Selcke of Petersburg, secretary of the Board of Control, acted as liturgist. Assisted by Dr. Paul Schulz, Rev. B. Selcke, Rev. C. Thomas Spitz, and Dr. R. C. Neitzel, the President of the Central Illinois District, the Rev. A. C. Bernthal, of Danville, who is *ex-officio* chairman of the Board of Control, performed the service of installation, using an especially prepared and appropriate form for the occasion. The Seminary Chorus, under the direction of Prof. F. L. Precht, sang the anthem: "Dearest Jesus, Draw Thou Near Me."

In spite of the inclement weather the service was quite well attended.

President Barth comes to us with a wide and varied experience, especially the experience of a thirteen-year presidency of Concordia College, Milwaukee, Wis. We have therefore every reason to be confident that under his leadership Concordia Seminary of Springfield will continue to be a blessing to our Church at home and abroad. May the good Lord to this end bestow upon our new president an abundance of His blessings.

R. C. NEITZEL



Baptismal Font, Augusta, Kans.

A Unique Baptismal Font

A rather unique baptismal font is the property of Christ Church at Augusta, Kans. The font is in the form of a large lily with six petals. Christian symbols emboss the base of the font. On the base the following inscription is found: "Mary Churchill to Trinity Church, Sing Sing, 1868." The story, as collected from the older people of the town who had some connection with the Episcopal church before it was purchased by the Lutherans, is to the effect that this font was made by an inmate of Sing Sing penitentiary in 1868 and was presented by a Mary Churchill to a Trinity Church of some kind. It is made of marble and the workmanship it displays is that of a great artist. The reproduction in marble of the leaves and petals of a lily in every detail certainly makes this font a piece of art. When the font came to Augusta church and under what circumstances is not known, but evidence shows that it was in the church as early as 1902. In 1937 the church was bought from the Episcopalians by the Lutherans, and the font was removed by the Episcopalian people to El Dorado and stored in the garage of the rectory until further use could be made of it. In 1944 the Episcopal church of El Dorado sold their rectory, and the Rev. L. W. Draheim, pastor of Christ Church, was asked if he thought the people of Augusta would care to have the font back, and it was given to them. It was removed from its dusty surroundings, cleaned, and placed back into the Augusta church. It has come down through these many years since 1868 without a mar or a scratch. Christ Lutheran of Augusta is proud to have the use of this 77-year-old font in its recently redecorated church.

Kansas District Supplement

Interior of Christ Lutheran Church, Augusta, Kans.

Boston Intersynodical Conference

Is it progress toward union when a group of fifteen to twenty pastors representing the Synodical Conference, the American Lutheran Conference, and the United Lutheran Church, meets quarterly for a period of two years, discusses most of the Christian doctrines, and with a few exceptions finds itself in agreement? If so, the Lutheran pastors in the Greater Boston area have made some progress. At least those who have attended the meetings have seen prejudices breaking down, and some have felt a strong kinship of spirit springing up.

Seven meetings have been held, the first in the fall of 1943. They have been attended by twelve to fifteen Synodical Conference pastors, six to eight A. L. C. pastors, and one to three U. L. C. pastors. Rev. R. B. Steup (Mo.) is chairman. Rev. Carl Olson (A. L. C.) is secretary. Essays read to date are as follows: Rev. Theo. Brust (Mo.), "Inspiration of the Bible"; Rev. Carl Sandburg (A. L. C.), "Purity of Doctrine a Prerequisite for Fellowship"; Rev. P. W. Brauer (Mo.), "Importance of Lutheran Union"; Dr. A. Wismar (Mo.), "The Holy Spirit, the Holy Christian Church, and the Forgiveness of Sins"; Rev. Karl Graesser (Mo.), "The Resurrection of the Body and the Life Everlasting." Rev. Martin Hasz (Mo.) prepared a detailed questionnaire based on the Doctrinal Affirmation, which was studied carefully at the last two meetings. The Affirmation itself will be studied at the next meeting.

Two of the U. L. C. A. pastors objected to *sola gratia* in connection with conversion. They have not attended the sessions since that time. Some of

the pastors not included in the numbers mentioned above have attended seldom, seeming to indicate that they were not interested in union or that they didn't think much could be accomplished by a local group. One case of crass unionism practiced by a local pastor of the A. L. C. was pointed out,

Instrumental Group at Elmhurst, Ill., with Its Instructor, Wm. F. Bertram, Principal of Immanuel Lutheran School

and his own brethren took exception to the practice. One of the Synodical Conference pastors objected to opening the meetings with prayer and expressed the desire that the conferences be discontinued; but he has continued to attend.

Before the opening of the last meeting someone passed a half-joking, half-sarcastic remark about a pastor of another synod, to which he in turn replied: "We have come a long way when we can kid one another like this!" Perhaps we have.

ELMER A. KETTNER

Wollaston, Mass.

School Band at Elmhurst, Ill.

The readers of the LUTHERAN WITNESS will be interested to know how we here at Immanuel Lutheran School utilize the services of our young instrumentalists.

Instruction on all band instruments is given after school hours to all children who may desire to learn to play an instrument, Grades three to eight; after they have reached a certain stage of efficiency, they join small ensemble groups; later they become members of Immanuel Band, which at present has a membership of 35. The Band plays for entertainments, for concerts, for picnics, etc.

Small ensembles of woodwinds or brass, also soloists of especial ability and proficiency, play for sacred concerts, also in regular church services. This, then, is the highest aim for these young musicians — to be permitted and privileged to play in God's house of worship. And why should we not use besides vocal, also instrumental music in our services? Did not David of old employ hundreds of musicians in the Temple?

I have in my room, Grades 7 and 8, twelve young instrumentalists who, in groups of two and three, play daily for morning devotions, accompanying the hymns sung by the class. One of the pupils prepares the schedule for the week and helps to select the appropriate hymn for the morning's devotion. The children take a delight in these tasks. — Incidentally, this regular playing gives them new zest for additional practice on their instruments. In our church even the saxophone and the accordion are pressed into the Lord's service.

WM. F. BERTRAM, *Principal*

A TRUE FRIEND is like ivy — the greater the ruin, the closer it clings.

Workshops on Parish Education

To encourage the wider and more effective use of visual aids in parish education, a series of 23 circuit-centered workshops on parish education was conducted during the summer months of 1945 in the State of Minnesota. The particular purpose of these workshops was to encourage planned programs for all parish agencies and study groups.

The workshop program really called for a full day of work. The time was usually from 9 A. M. to 9 P. M. It included three major presentations, on the topics: "Toward a Philosophy of Lutheran Education"; "The Why and the How of a Planned Program"; and "We Need the Best Available Instructional Materials Now." Three devotional periods helped to provide a serious atmosphere. Morning and afternoon sectional meetings provided an opportunity for the representatives of the schools; the Sunday school, the Catechism, and other agency teachers; the women's, youth, and men's groups; the parent-teacher and choral groups, to meet and to discuss the possibilities of visual aids and a planned program in their work. In these sectional meetings previously prepared programs were presented, discussed, modified, and accepted. Demonstrations in the effective use of Walther League, Lutheran Women's Missionary League, and Lutheran Laymen's League topics were given in the assembly meetings. The evening sessions were devoted to demonstrations of audio-visual aids. A Lutheran Sunday School of the Air recording was played, evaluated, and acted on. The flannelgraph; the delineoscope, with the showing of 3×4 and 2×2 slides and projection of flat pictures; the SVE tripurpose projector; and, of course, the sound projector were demonstrated and their uses in parish education explained. The Erpi sound film "Overcoming Limitations to Learning" and the Cathedral sound-film "We Too Receive" were shown at every workshop. The former showed how the sound film is being used in American schoolrooms today and the latter is a powerful and timely plea

Midwest Institutional Workers' Conference, Chicago, Sept. 25 and 26

Top row: Schauer, Groth, Thieme, Meyer, Bertram, Schneider, Kissling, Dierks, Adam, Hattstaedt
Center row: Brauer, H., Jiede, Baumann, Roehrs, Ullrich, Schilling, Eickelberg, Schroeder, Greve
Bottom row: Kaufmann, Pennekamp, Kupsky, Ilse, Fenner, Brauer, E. A., Carino, Linnemeier

for liberal participation in foreign mission work.

The workshops were made possible through the support and co-operation of many persons. They were planned and approved as early as February. The Minnesota District Board of Directors sanctioned and supported this educational endeavor. The Visual Education Service of our Synod and Concordia Publishing House were very helpful in providing machines and materials for our use. Among the speakers who aided in presenting the topics during one or more weeks were Mr. Paul Kiehl of the Missionary Education Department and Synod's Visual Education Service; Mr. Paul Hillmann, Lutheran Laymen's League representative; Mr. Emil Ernst, Miss Della Wolf, and Mr. A. H. Nitschke, Christian day school teachers in Minnesota. The leaders in the sectional meetings were mostly previously appointed pastors within the circuit. The Visitor was in each case the official sponsor. He served as chairman and conducted the worship periods. When not otherwise provided for, the expenses of the workshops were paid by the Minnesota District. The attendances were above expectations. The meetings were intended for pastors, parish boards of education, teachers, presidents or potential leaders of auxiliary groups, such as parent-teacher, youth, women's, men's, and choral groups. No mass meetings were intended. Despite holiday and harvest seasons the attendances ran from 25 to 175 per meeting.

At the District convention, Aug. 21—23, we followed up the workshop endeavor with demonstrations of projectors and materials before the morning session, at noontime, and in the evening periods of intermission.

We are pleased to find ourselves in agreement with trends in Synod. Our Church blazed the trail with such sound films as *The Call of the Cross* and *The Power of God*. We also have a silent film on *The Four R's* and now the film strip *The Visiting Teacher*. Synod's Visual Education Service recently sent out a new Catalog on Visual Aids for Education. The *American Lutheran* recently carried a series of articles on the same topic. The proposed new *Handbook to the Catechism* will bring numerous audio-visual aid suggestions in the teaching of Catechism truths. The *Christian Parent* of Eugene, Oreg., has prepared film strips for vacation Bible school materials and now also for the Concordia Sunday School Lessons.

Throughout this effort we have tried to guard against two things: underestimating and overestimating visual aids. Neither planned programs nor visual aids are a cure-all. They are not ends in themselves. They are not substitutes for the personal teacher-learner relationships. They are what we have called them: aids. They help to visualize the curriculum, to make words meaningful and significant. They combat mere verbalism. They facilitate more effective indoctrination. They enable us to do a little better what we have always tried to do.

H. J. BOETTCHER
Director of Religious Education,
Minnesota District

Lutheran Service Volunteer School, Aberdeen, S. Dak.

One of the happiest features of our youth endeavor during the past year was the expanded L. S. V. program of the Walther League, with its program of doctrinal instruction, service ideals, and entertainment. This picture shows a typical group

What Happens to Bathing Beauties

"It is still true that 'he that soweth to his flesh shall of the flesh reap corruption.' An investigation as to what happens to the majority of young girls who engage in bathing beauty parades would bring a shocking revelation. *The American Weekly* states that of the fifteen 'Miss Americas' who have been chosen in the Atlantic City tournament eight have been in the divorce courts and several have encountered more grievous difficulties. One came very near losing her life at the hands of an outraged wife, whose husband had 'fallen for' the bathing beauty. One married a millionaire theater operator, whom she later shot and killed in France. An indulgent French jury accepted her self-defense plea. When she came to this country with her two children to take possession of the estate, it was found to be far less than was expected, and most of it was consumed by legal claims. Quite a number of the 'Miss Americas' have had tragic endings, and almost all of them know nothing but sin, sorrow, and ultimate shame as a result of their indecent exposure. One of the beauties, a suicide, declared before she died: 'I might have been happy if I had been ugly.' God's idea of beauty is modesty, virtue, simplicity, and grace coming out of a heart indwelt by His divine Spirit. 'But she that liveth in pleasure is dead while she liveth.'" — *The Watchman-Examiner.*

Obituary

All obituaries and death notices should be sent to Prof. W. G. Polack, 801 De Mun Ave., St. Louis 5, Mo.

The Rev. Charles A. Kaumeyer (d. Dec. 2, 1945), born March 16, 1862, at Adrian, Mich., attended Concordia College, Fort Wayne, 1875 to 1881, and Concordia Seminary, St. Louis, 1881—1884. He was first called to Trinity, Logan, Ohio, where he was ordained and installed July 13, 1884. His second charge was Emanuel Congregation, Lancaster, Ohio, where he was installed June 1, 1887, and served for 41 years. Under his leadership this congregation grew from a small group to a large and flourishing congregation. He also served for a number of years as Visitor of the Central Ohio Circuit of the Central District. He retired from active service in the spring of 1928. On July 1, 1934, Emanuel Congregation observed his fiftieth anniversary in the ministry with appropriate services.

On May 5, 1885, he was united in holy wedlock with Louise Ozler. This union was blessed with 13 children. His first wife and one son preceded him into eternity. On May 9, 1930, he was united in holy wedlock with Mrs. Anna Myers.

He died after a brief illness, in his eighty-third year. He is survived by his widow, Anna, twelve children, and one brother.

Funeral services were held in Emanuel Church, Lancaster, Ohio, on Dec. 5. The undersigned, his successor in Lancaster, spoke words of comfort to the family and also preached the sermon in the church. The Rev. O. F. Stolzenburg served as liturgist, and the Rev. Paul Pennekamp read the committal service at the grave. Interment was made in Forest Rose Cemetery, Lancaster. W. F. DOCTER

New Publications

Unless otherwise noted, all publications reviewed in the "Lutheran Witness" may be secured from or through Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis 18, Mo.

To Sign or Not to Sign the Catholic Prenuptial Contract. By F. E. Mayer. Concordia Publishing House, Saint Louis, Mo. 23 pages. 10 cents per copy; dozen, 96 cents; 100, $6.67.

If a Protestant wishes to marry a Catholic and the Catholic insists on being married by a priest, both must sign a prenuptial contract dictated by the Roman Catholic Church. No conscientious Lutheran can sign such a contract. Why not? This pamphlet will tell you the reason. Our pastors ought not wait until the situation has become desperate. They ought to see to it that this pamphlet is distributed in their congregation if their young people are in danger of being enmeshed in such a union. To be forewarned is to be forearmed, and often to be forewarned is to be saved. Let us see to it that our young people are enlightened on the dangers which confront them if they are tempted to sign such a popish contract. S.

The Quest. The Story of the Shepherds of Bethlehem. By Ludwig Bauer. Concordia Publishing House, St. Louis, Mo. 240 pages. $2.50.

This volume reached our desk too late to be reviewed before Christmas, but even at this late date we will call attention to it, for it supplies excellent reading for the winter evenings. In vivid phrase the author expands the story recorded in the second chapter of Luke and allows his imagination to weave into it other stories which one may imagine to have happened in those days. Thus Bible story and fiction are joined to make interesting reading and to aid us in picturing to ourselves the setting for many of the events which the New Testament records. S.

Victim or Victor. Edited by Paul Zeller Strodach. The Muhlenberg Press, Philadelphia. 210 pages. $2.00.

The fifth in a series of annual volumes of sermons on selected Gospel texts for the Sundays and other related days prior to and during Lent. These eighteen sermons are contributed by clergymen of various Lutheran groups in America. The book proves again that Lutheran preaching in America is a national blessing.
R. C. MUHLY

The Guiding Hand. A Five-Act Play. By Elmer A. Kettner. 33 pp., 5" x 7½". Concordia Publishing House, St. Louis, Mo. 15 cents.

In five scenes this play sets forth the values of Christian training at various ages in the life of the individual. The play stresses the educational agencies of the Church and suggests opportunity for participation in it. Written for Christian Education Week, it can be used at any time for the promotion of Christian education in the congregation. O. H. THEISS

My Life. By Wm. Dallmann. Personal Recollections of a Lutheran Missionary, Pastor, Churchman, Lecturer, Author. Concordia Publishing House, St. Louis, Mo. $1.25.

All those who know Dr. Dallmann will want to read this book, and all those who do not know him *should* read it. Here they have a graphic description of the difficulties of that transition period during which Lutherans who spoke German, read German, heard German sermons, and sang German hymns gradually became English-speaking Lutherans. And when they read all this, they should thank God for those men who endured prejudice, misunderstanding, persecution, and ridicule in order to build up an English-speaking American Lutheran Church. By reading these pages they will the better understand why Paul requested the Christians of Thessalonica to pray for him that he might "be delivered from unreasonable and wicked men" and why Paul complained of "false brethren" and why he had to "withstand Peter to the face." Nor has Dr. Dallmann overdrawn the picture. Some of us "could a tale unfold whose lightest word would harrow up thy soul."

Here one may also read not only the story of Dr. Dallmann's life, but much about Dr. Walther, Dr. Pieper, Rector Schick, Professor Bishop, Dr. Schwan, Dr. Fuerbringer, Dr. Dau, Dr. John Morris, President Theo. Roosevelt, Chief Justice Taney, Chief Justice Charles Hughes, and a number of other important men — read what one can find nowhere else. At times the book challenges criticism, but the fact remains that it has permanent value. S.

The Life of Joseph. Marvels of Providence and Prophecy in the Life of a Man Who Rose from Slave to Prime Minister. Prepared for Bible classes. Walther League, 875 N. Dearborn St., Chicago 10, Ill. Class Manual, 30 cents. *Leader's Handbook* is not for sale separately but is supplied free with all group orders.

Another Bible class study manual, with leader's (instructor's) guide, in the new series of texts inaugurated by the Walther League last year. Not divided into "lessons," but into short sections, with topics for discussion, hymns, etc. Subject and treatment very suitable for the average class. G.

Sing unto the Lord. A Collection of Psalms, Hymns, and Spiritual Songs for Treble Voices. Arranged and Compiled by Walter Wismar. Concordia Publishing House, St. Louis, Mo. 74 pages. 40 cents.

Teacher Wismar here presents to his colleagues a very serviceable collection of choir music. In his foreword he tells us that he ferreted out from his numerous collections enough to keep the singers busy for the rest of the year. The collection contains only three-part music for treble choirs. It is therefore especially valuable for our schools. The junior girls' choir or the adult women's choir may find some of the numbers very usable. There are selections for Lent, Confirmation, Easter, Pentecost, Trinity, Mission, Reformation, Thanksgiving, Church Dedication, Communion, Consecration, Cross and Comfort, Patriotic, Wedding, and worship in general. The paper is excellent and the print is clear and distinct. S.

Miscellaneous

Ordinations and Installations

(Authorized by the Proper Officials)

CANDIDATE

Ordained and Commissioned:

Mittelstaedt, Robert, as missionary of the Southern California District, Sunland, Calif., by C. T. Voge, 3. Adv. Sun., Dec. 16.

PASTORS

Installed:

Wyssman, L. J., in St. John's Congregation, Purdy, Mo., by J. H. Gassner, 14. Sun. p. Trin., Sept. 2.

Schaefer, Frank, in Holy Cross Congregation, Renault, Ill., by W. H. Youssi, 21. Sun. p. Trin., Oct. 21.

Heinze, Walter, in St. Peter's Congregation, Delhi, Ont., Can., by Pres. F. Malinsky, 25. Sun. p. Trin., Nov. 18.

Hartman, Ervin H., as assistant pastor in the Windsor Park Congregation, Chicago, Ill., by Arthur H. Kaub, 1. Adv. Sun., Dec. 2.

Mann, Jos., in Zion Congregation, Duval, Sask., Can., by F. W. Hyatt, 1. Adv. Sun., Dec. 2.

David, Edwin W., in First Lutheran Congregation, Temple City, Calif., by Pres. Walter F. Troeger, 2. Adv. Sun., Dec. 9.

Graumann, William, in Calvary Congregation, Kansas City, Mo., by W. L. Westermann, 2. Adv. Sun., Dec. 9.

Hannewald, Jos. H., in Messiah Congregation, Baltimore, Md., by Pres. O. A. Sauer, 2. Adv. Sun., Dec. 9.

Jacobsen, Frank A., in Zion Congregation, San Francisco, Calif., by E. H. Lutz, 2. Adv. Sun., Dec. 9.

Rubel, Leo E., in Trinity Congregation, Greeley, Colo., by O. Luessenhop, 2. Adv. Sun., Dec. 9.

Barth, G. Christian, in Trinity Church, Springfield, Ill., as president of Concordia Seminary, Springfield, Ill., by Pres. Albert C. Bernthal, 3. Adv. Sun., Dec. 16.

Bauer, Herman M., in Immanuel Congregation, Belvidere, Ill., by O. H. Linnemeier, 3. Adv. Sun., Dec. 16.

Bertram, A. H., in St. Paul's Congregation, Waterloo, Iowa, by W. D. Oetting, 3. Adv. Sun., Dec. 16.

Mueller, E. G., in St. James' Congregation, Normanby, and in Trinity Congregation, Howick, Ont., Can., by Walter A. Pieper, 3. Adv. Sun., Dec. 16.

Gorentz, B. R., in St. John's Congregation, Kongsberg, N. Dak., by A. L. Lueker, Dec. 17.

TEACHERS

Keb, Cand. Richard E., in Ebenezer Congregation, Milwaukee, Wis., by Martin W. Strasen, 1. Adv. Sun., Dec. 2.

Wilde, Oscar, in St. Peter's Congregation, Columbus, Ind., by Aug. E. Brauer, 24. Sun. p. Trin., Nov. 11.

Dedication

Glidden, Iowa (Martin Jung). The new pipe organ of Peace Congregation, 2. Adv. Sun., Dec. 9.

The Winter Conference of the Pastors of the Synodical Conference

of Minneapolis, St. Paul, and vicinity meets Feb. 19 to 21 at Trinity Lutheran Church, St. Paul, the Rev. A. C. Haase, pastor. Opening session 9:30 A. M. Tuesday. Essays: An Analysis of Problems within the Synodical Conference: E. J. Friedrich. The Doctrine of the Church with Special Reference to the Word *ecclesia* as Used in the New Testament: E. E. Kowalke. The Doctrine of the Vicarious Atonement with Special Reference to Objective and Subjective Justification and Its Relation to Our Preaching: H. J. Bouman. Communion service Tuesday evening, Feb. 19. Confessional address: G. A. Thiele. Pastoral sermon: R. G. Heyne. Morning devotions: N. A. Madsen, Lawrence Gallman, R. C. Ave-Lallemant. — P. R. KURTH, *Secretary.*

Announcements

Rev. William L. Erb, 422 Eighth St., Brookings, S. Dak., has been appointed to succeed Rev. R. M. Muhl as Visitor of the Vermillion Circuit. — WALTER NITSCHKE, *President, South Dakota District.*

Rev. Elmer Klenk of Dallas, Tex., was appointed Visitor of Circuit 3 in place of Pastor Geo. Heinemeier of Malone, who had to resign on account of failing health.

Rev. H. A. Stroebel of Lincoln, Tex., was appointed Visitor of Circuit 9 in place of Pastor M. E. Studtmann of Giddings, who had to resign on account of conflicting duties. — E. A. HECKMANN, *President of the Texas District,* 1711 Clay Ave., Waco, Tex.
Dec. 29, 1945

Available

Two net *altar coverings* (64×24 and 62×26) and a silver *Communion flagon* may be had for the asking. Any church desiring them write to GRACE LUTHERAN CHURCH, Glen Ellyn, Ill., CARL H. HARMAN, *Pastor.*

Needed

Our Savior Lutheran Mission at Plains, Mont., is in need of an *altar, Communion set, altar cloths,* and *pews.* Anyone wishing to donate any of these write, giving details, to REV. JOHN CHAMBERS, Box 295, Pablo, Mont.

Centennial Thankoffering

In its discussion relative to Synod's Centennial Celebration in 1947, the Saginaw convention instructed the Fiscal Conference "to consider the suggestion of a Centennial Offering of major proportions, with power to act with respect to the collection and distribution of the offering." (*Proceedings,* p. 281.)

As a result of this action of Synod, the Fiscal Conference has appointed a committee "to make plans for a Centennial Thankoffering" and has requested this committee to report "to the next Fiscal Conference in Aug., 1946, with perfected plans for a Centennial Thankoffering."

The committee is now engaged in carrying out its instructions. Suggestions pertaining particularly to the *purpose* of the proposed Centennial Thankoffering, and also views on other pertinent phases, should be submitted no later than Feb. 12 to CENTENNIAL GIFT COMMITTEE, REV. W. C. BIRKNER, *Chairman,* 1128 Barr St., Fort Wayne 2, Ind.

FINANCIAL REPORT, Receipts February 1, 1945, to December 31, 1945

From Districts	Budget Accounts	Peace Thankoffering	Army-Navy Collection
1. Alberta and Br. Col.	$ 4,773.64	$ 19,952.12	$ 1,968.40
2. Argentine	150.00	——	——
3. Atlantic	81,180.12	——	14,888.71
4. Brazil	——	——	——
5. Calif. and Nevada	10,254.88	53,985.36	8,610.70
6. Central	268,866.19	467,248.95	66,823.57
7. Central Illinois	96,015.12	156,280.21	22,377.24
8. Colorado	11,542.47	45,772.29	4,150.56
9. Eastern	57,018.73	131,873.29	14,890.72
10. English	99,655.62	191,323.20	26,232.22
11. Iowa-East	39,700.00	105,777.36	18,522.02
12. Iowa-West	95,786.02	235,200.56	23,742.70
13. Kansas	46,496.43	153,453.67	18,157.21
14. Manitoba and Sask.	6,065.11	18,805.67	1,764.51
15. Michigan	247,541.68	443,831.22	53,008.91
16. Minnesota	152,110.83	299,246.44	41,405.71
17. Montana	4,383.36	17,269.48	2,496.17
18. North Dakota	17,193.05	67,930.22	8,377.67
19. Northern Illinois	207,716.01	390,641.37	64,794.35
20. Northern Nebraska	28,454.18	90,847.56	11,605.28
21. North Wisconsin	84,897.52	141,131.07	23,562.52
22. Oklahoma	11,589.21	36,762.80	3,914.32
23. Ontario	14,445.83	40,000.00	2,337.81
24. Oregon and Washington	23,408.40	109,168.74	13,317.62
25. South Dakota	9,795.13	58,933.74	7,237.89
26. Southeastern	22,069.49	61,348.45	9,444.39
27. Southern	13,014.30	57,975.34	5,390.71
28. Southern California	11,698.73	81,834.91	12,014.27
29. Southern Illinois	53,847.49	92,742.74	14,442.81
30. Southern Nebraska	34,591.63	112,159.98	14,416.66
31. South Wisconsin	140,506.00	206,948.03	35,252.94
32. Texas	31,085.42	77,948.38	16,741.76
33. Western	170,838.02	328,173.51	40,691.69
Total from Districts	$2,096,690.61	$4,294,566.66	$602,582.04
From L. L. L. Endow. Fund	78,057.73		
From Other Sources	130,200.89	33,971.27	10,568.12
GRAND TOTAL	$2,304,949.23	$4,328,537.93	$613,150.16

THEO. W. ECKHART, *Financial Secretary*

If we assume that the Districts remitted 80 per cent of their Peace Thankoffering receipts, then the aggregate of all receipts during this year is $5,386,933.70, and adding $2,193.24 received last year, makes a grand total of $5,389,126.94.

Clothing and Food for Europe

Clothing

President Truman, in an interview with Dr. J. W. Behnken and Dr. L. Meyer on December 14, gave the assurance that shipments of clothing and other relief supplies into Germany would soon be permitted and gave full approval to the collection of such shipments for Germany in this country.

Tentative arrangements have been made to channel our shipments of clothing through Lutheran World Relief, Inc. Final plans for shipping and distribution of supplies will be fixed at a meeting of the executive committee to be held upon the return from Europe of the National Lutheran Council commissioners and will be announced immediately thereafter.

By arrangement with the Emergency Planning Council, special labels marked "Gift from the Missouri Synod" will be supplied to all our groups; these labels are to be affixed to our shipments of clothing.

Canned Food

All necessary details concerning the canned food collection were contained in the previous bulletin. When the local effort has been completed, please send the *enclosed card* to: The Community Canning Program for Overseas Relief, 100 Maiden Lane, New York 7, N. Y. The necessary shipping instructions will then be sent you. *All shipping charges for canned food will be paid by the Community Canning Program.*

Cash Donations

Some churches, societies, and individuals prefer to make their donations in *cash*. Checks for this purpose may be sent to the Walther League, 875 N. Dearborn St., Chicago 10, Ill., earmarked "European relief." These contributions will be used to purchase food, vitamins, medicines, bandages, etc., *through our Lutheran channels.*

An Important Change

The *Clip Sheet* for January, 1946, under the heading "European Relief," indicates that clothing is to be sent to the warehouse at New Windsor, Md. This should be changed to:

Lutheran World Relief, Inc.
c/o Easton Processing and Storage Co.
N. 13th St. and Bushkill Drive
Easton, Pa.

This warehouse, which will channel our shipments directly through *Lutheran* outlets overseas, has just today been placed at our disposal. Therefore, kindly make this important change in reporting this project in your District paper. Thank you! — WALTHER LEAGUE.

December Contributions Sent Direct to the Treasurer

(Because of their great number, receipts for the following purposes will not be *publicly* acknowledged: Army and Navy, Peace Thankoffering, European Relief)

Ruth Ellis, Lutheran Hour, $6.41. N. N., Iowa, Foreign Missions, 10.00. St. Luke's Ladies' Aid Soc., Hannastown, Pa., African Missions, 20.00. Arthur C. Zander, L. W. M. L. Fund, 1.00. A Lutheran, Lutheran Christians in Germany, 3.00. St. John's Ladies' Guild, Ireton, Iowa, General Mission Fund, 5.00. Wm. Glock, Synod Budget, 20.00. H. H. and Mrs. Fleckenstein, European Relief, 25.00, Blind Missions 10.00, Deaf Missions 5.00, India Missions 5.00, China Missions 5.00, African Missions 5.00, KFUO 5.00, Lutheran Hour 15.00, Good Shepherd Home, Allentown, Pa., 5.00, Epileptic Home, Watertown, Wis., 10.00, South American Missions 10.00. Ladies' Mission Soc. of Zion Luth. Church, Schenectady, N. Y., African Missions, 50.00. Elmer C. May in Memory of Mrs. Adele C. May, Foreign Missions, 125.00. Trinity Luth. S. S., China Missions, 5.47. F. Blesse, African Colored Missions, 5.00, India Mission 5.00, China Missions 18.00. Mr. and Mrs. Geo. H. Miller, KFUO, 5.00, Lutheran Laymen's League 5.00, Valparaiso University 5.00, Deaf-mute Institute, Detroit, Mich., 5.00, Blind Missions, Vinton, Iowa, 5.00, China Missions 5.00, India Missions 5.00, African Missions 5.00, Bethesda Home, Watertown, Wis., 5.00, Old People's Home, Omaha, Nebr., 5.00. Lena Estel in Memory of Marilyn Tiehes, Overland School Fund, 5.00. Janette M. Krupp, Budget Treasury, 260.00, J. Howard Krupp, ditto, 750.00. Mrs. Johanna Merkel, Missions, 200.00, European Relief 50.00. A Friend, Chenoa, Ill., Foreign Missions, 200.00. N. N., Orange, Calif., Lutheran Hour, 100.00, Blind Missions 40.00, African Missions 25.00, Mission in Mexico City 25.00. Sundry Donors in Memory of Herman Manns, Kodaikanal Schools, India, 30.00. Per Beiderwieden Funeral Home from Mrs. Hulda Hornbostel in Memory of Joseph Frenz, Sr., Pension Contingent Fund, 2.00. Per CPH, Spanish S. S. Leaflets, from Mrs. H. A. Plaumon 10.00, Clara Koenig 5.00. Per Rev. F. G. Kuehnert, Pension Contingent Fund, from Mrs. Mary Luebkemann in Memory of Rev. August Halboth 5.00, Mrs. Lois Larson in Memory of Rev. Arthur Spleiss 5.00, Mrs. Ida M. Brasch in Memory of Husband 2.00, J. T. Jacobs 10.00. Per Herbert Thien from A. Petersen Family, Deaf and Blind Missions, 2.00. Per Foreign Mission Office: St. Peter's Branch S. S., Arlington Heights, Ill., Orphanage, China, 24.25, Rev. and Mrs. Ralph Egolf, China Missions, 20.00, St. Peter's S. S., St. Joseph, Mo., Bible Woman in India, 37.50, Holy Ghost Mission Soc., Milwaukee, Wis., Ambur Hospital, India, 50.00, Mrs. Dora Grace, Evangelist, India, 3.00, Holy Ghost Ladies' Aid, Milwaukee, Wis., India Missions, 25.00, Trinity Luth. Ladies' Aid, Bloomington, Ill., African Missions, 25.00, Rev. and Mrs. A. von Schlichten, India Missions, 5.00, Wm. H. Kaufmann, India Student, 75.00, H. H. Hackstedde, Foreign Missions, 100.00, Mrs. Margaret Tessner, Foreign Missions, 5.00.

Legacies and Bequests: Edward E. Rieck $527.03.

W. H. SCHLUETER, Treas.

Changes of Address

Pastors:

Bliss, Elmer, *c. r. m.*, 19051 S. Lake Blvd., Euclid 19, Ohio.
Brammer, Paul, *P. em.*, 706 First St., Wausau, Wis.
Eggert, Fred T., Lutheran Service Center, 2049 Main, Kansas City, Mo.
Fickenscher, H. H., R. 1, Cabot, Pa.
Heckmann, E. A., 1711 Clay Ave., Waco, Tex.
Hessler, E. A., Lewiston, Mich.
Janzow, F. W., 458 Laurel Ave., St. Paul 2, Minn.
Koehler, A. T., Janesville, Minn.
Lewis, A. T., 2703 Dover, Longview, Wash.
May, Nicholas, 637 N. Seventh St., Grants Pass, Oreg.
Meyer, V. L., 1819 W. Jefferson St., Boise, Idaho.
Mommsen, M. F., 1116 S. Ainsworth Ave., Tacoma 3, Wash.
Mueller, E. G., R. 2, Ayton, Ont., Can.
Mueller, N. C., 4633 Sunfield Ave., Long Beach 8, Calif.
Otto, Walter A., Yorktown, Iowa.
Peters, E. E., 1279 Warren Rd., Lakewood 7, Ohio.
Pranschke, Harold E., 1039 Western Ave., Toledo 9, Ohio.
Schultz, C. L., 617 N. Leach St., Watonga, Okla.
Stellwagen, William L., 204 W. Spruce St., Gillespie, Ill.

Teachers:

Boriack, C. T., Fairmont, Okla.
Doering, A. E., 63 N. Pacific St., Cape Girardeau, Mo.
Freitag, Alfred J., 2099 Mill St., Lincoln Park 25, Mich.
Grabau, Herb. E., 5822 Mitchell Ave., Detroit 11, Mich.
Huber, E. C., New Wells, Mo.
Lorenz, M. E., 8721 Halls Ferry Road, St. Louis, Mo.
Mueller, Kenneth, 114 N. Seventh Ave., Brighton, Colo.

TO OUR SUBSCRIBERS

Because the paper situation is still critical, it remains necessary to discontinue subscriptions to all of our periodicals with the last number paid for under the subscription agreement. Therefore renew your subscription promptly. Send all remittances to Concordia Publishing House, St. Louis 18, Mo.

THE LUTHERAN WITNESS

Official Organ of the Ev. Lutheran Synod of Missouri, Ohio, and Other States

Published by Concordia Publishing House 3558 S. Jefferson Ave., St. Louis 18, Mo.

All articles intended for publication in the paper should be addressed to Prof. M. S. Sommer, 801 De Mun Ave., St. Louis 5, Mo.

All official announcements, acknowledgments, notices, also books for review, should reach Prof. Theodore Graebner, 801 De Mun Ave., St. Louis 5, Mo., on the Monday of the week preceding date of issue.

All church news should be sent to Prof. George V. Schick, 801 De Mun Ave., St. Louis 5, Mo.

All obituaries should be sent to Prof. W. G. Polack, 801 De Mun Ave., St. Louis 5, Mo.

All reports of ordinations, installations, dedications, and jubilees should be sent to the Statistical Bureau, Concordia Publishing House, St. Louis 18, Mo.

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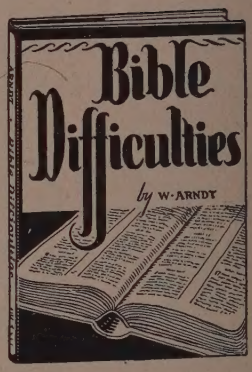

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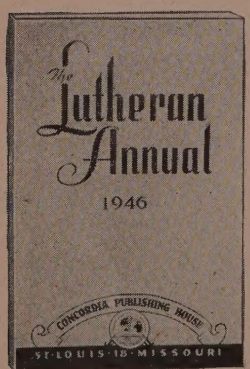

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